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Place: Fetzer Institute

Category: Oral History

Interviewee: Judy Skutch-Whitson

Interviewer: Larry Massie

Attendees: (by phone) Bruce Fetzer, Larry and Priscilla Massie, Tom Beaver, Jimyo Ferworn

Topic: John Fetzer's Spiritual Search (Interview #6)

Bruce Okay, this is Wednesday, March 30, 2011. The sixth oral history with Judy Skutch Whitson and, of course, the star of the show is Judy herself. And you have Bruce Fetzer, Jimyo Ferworn, Larry Massie, and Tom Beaver. So this being the sixth one, the way that we left is was it would just be kind of a Q and A thing. I'm sorry to have interrupted you, Judy, but you were just starting to comment on a letter that Larry had mailed to you.

Judy No, I wasn't ready to comment on it until you record it, but I was just telling Larry that I certainly read the questions—was interested in them. In fact, I learned a couple things also in the questions, and I thought that this is a really good way to approach the question/answer. Having written them down, I've had a chance to think about them and so I can address them exactly in order. Do you all have a copy of that letter?

Tom We do and Judy, I have five questions, too, of my own.

Judy Tom, I absolutely knew you would. And I'm glad you do because if you say I have a piece of the puzzle, you have much more of it.

Tom Well, the more I read in research, the less I realize I knew, I'll tell you that.

Judy Yeah, and I think that probably goes for all of us. But then think about yourself, the same thing. People will know little parts of you and some people know your early life when you were one being, evolving into yet another and another. So it's impossible to really know anyone, even the people closest to us, and the best we can do is to just love them.

Tom Yep.

Judy And I know by the latter part of his life, John realized that that was a very important function that God would have him fill—which is to look at people with love rather than judgment and dislike or any of the negative emotions. He could not care for what they were doing or how they were behaving, but he could look at them in spirit with love; and it's a hard practice, and I certainly know that he was trying—we had many discussions about how hard it was and how many years one might have to live to accomplish it. So if it's alright with all of you, unless

Tom wants to start this off, I've got Larry's questions in front of me and we can just dive right in.

Tom Yeah, that's fine.

Larry Sounds good to me.

Judy Okay, first you asked, Larry, whether he had ever discussed being a Seventh Day Adventist with me, and this is a very short answer. No.

Larry Oh, he never did?

Judy So a lot of things I find out that John never discussed, because at the time you didn't think to say, "Now tell me everything," because it just doesn't work that way. And the same thing along the same lines: his interest in genealogy and his statement to me that he was doing the genealogy to bring some of the ancestors out of the darkness into the light. Seems akin to Mormonism. Did he ever discussed that religion with me? Not at all.

Larry Okay.

Judy But I must say this. I hope I didn't misrepresent how this happened. He didn't start out thinking that he was in this exercise of tracing his genealogy and even going to physical spots where a lot of his ancestors were born. It came when he was stymied, already in the middle of the project, when he asked the Ouija board—no, no I take that back. He asked the Ouija board for help. He got the help with the church records and it (the Ouija board) came afterwards, after he was finished with both books, when I asked him and he told me about them. When I asked him what that meant to him, why does he think he was so driven to do that, and that's when he used the Ouija board and the answer came out. So it was post, not pre.

Tom So that answer came from the Ouija board?

Judy Yes.

Tom That's a good piece of information, Judy.

Judy Yeah, it came but I don't remember who was on the Ouija board with him, but I think it probably at that time there was only one person.

Tom So he wasn't doing the Ouija board just for fun and games and because he could do it but he was actually looking, you know, putting—giving respect to the answers he was getting from the Ouija board?

Judy Yes, he was. And particularly since I was so curious about that one and I said specifically, “Why don’t you ask the Ouija board as if it were an entity in itself,” and he said, “Yeah, maybe I will.” And the next time—no, actually he called me because I remember where I was standing. I was just so taken with his answer and so surprised. I remember what house I was in and everything. He called me. We didn’t discuss it really until afterwards when we saw each other, but he did call me about that one specifically to tell me what the remark was, and we both thought that was kind of wondrous. You know, John was not addicted to hyperbole, so I was the one who got all excited about it. And then when he noticed that it obviously meant a great deal to me, I think then he revealed how much it had touched him, too. In today’s parlance the kids would say, “Gee, that’s a cool answer,” but at the time we didn’t use that language. We just thought it was kind of amazing and wondrous and probably, if it were true, well, what a wonderful service—and since John was addicted to service in the nicest possible way, I think that that fit in right exactly with what he wanted to do with his life. And to think that he had served ancestors all the way back by being able to metaphysically help lead people who were stuck in darkness into the light, well, who could imagine anything more wonderful than that? Especially being used for that rather than doing it himself—and I think that was important, too, that he didn’t set out to do this but rather he was used for this, and that’s kind of when you feel the deepest feelings about it and it touches your own core of reality. Okay—

Bruce Judy, before we leave that, that statement could be taken in a couple of different ways. He could have been by the Ouija board, could have been implying that if you record someone’s relationship and their name to you, that brings them out of the darkness, as well as being a metaphysical sense.

Judy That certainly could be and that’s—I imagine why the question was raised about Mormonism but—

Bruce Well actually, you know the Mormon belief on that, right?

Judy Yes, I do, yes.

Bruce Okay, well, but I’m wondering if he was implying that because I’m identifying them, that takes them out of the darkness of being forgotten. See what I’m saying?

Judy Yes, I certainly do. As best I understand and remember what happened then—and, of course, we’re just talking my subjective memory—the feeling that we discussed and the impact upon me was that there were spirits, souls, if you like, souls, personalities who were stuck in darkness; and that by the fact that he was literally digging them up and coming to find them, that he was leading them into the light. But, you know, it’s kind of one and the same thing, isn’t it? It’s just another part—

Bruce It is.

Judy —of the same view. It's just a different way of turning the lens.

Tom But you're not talking about taking them from anonymity, you're talking actually about spiritual darkness.

Judy Exactly, yes. Not remembering their names but helping them come out of the darkness. That's what so intrigued him.

Bruce Yeah, as souls.

Judy That he used as his—let's say he was used as a flashlight to get them out of the tunnel.

Tom Judy, along those lines, it's kind of interesting how a couple of the photographs in the Fetzer book, one man's family are actually spirit photographs; and Carolyn Dailey has also related to me that he got stuck and went to Camp Chesterfield when he ran into dead ends while in the genealogy—and so I don't know if in addition to the use of the Ouija board, he talked to you about Camp Chesterfield or any other technique to find out about the family genealogy?

Judy Well, I don't remember him ever saying that he went to Camp Chesterfield, but then a lot of things I don't remember that sometimes—in fact, Tom has a couple things that I said, “Oh yes, I do remember that, but I wouldn't have on my own.” He certainly—I certainly knew about Camp Chesterfield. He certainly knew about my “year-long search,” if we want to call it that, for my dead grandmother, and he was quite interested in the various mediums I had seen and spoke with. He talked to me about his experience with mediums, how he could check the veracity of what they told him because he ran a lot of this by what he called facts in the family or facts that he could ascertain, but also by how did it make him feel. And I think in that sense he was using his feeling of intuition about some of these sittings; and as he told me often enough, and I realized myself because I had been through a similar experience, sometimes you get a lot of dross with the gold. It was like mining or, you know, panning for gold in a river. You get a lot of sand and a lot of elements in there that don't sparkle, but every once in a while you find a nugget and you know it's real. You just know it's real.

Tom Good way to put it.

Judy So okay, where are we up to then? Oh, did John ever express that he was grappling with the fact that he was rich, and the Biblical statement, to paraphrase, “It's easier for a camel to go through the eye of a needle than for a rich man to enter into heaven.” He never mentioned that Biblical quotation to me, but certainly I was very aware that John felt that his financial success was meant to be used for the greater good, and that he was exploring what that meant. He just had

little ways of trying to do—to be helpful to humankind, but he knew he hadn't yet come across the major road that he was—once he said, “And all these things are testing.” Not that he was being tested. I didn't feel he meant that he was being tested by a higher power to see if he could do it, but rather that he was testing the waters to see which was the way for him. That's why the advent of Jim, I feel, was all part of a plan. You could say preordained, but that sort of takes it out of the realm of what we're talking about here. I think it's part of the path. It was necessary. John was ready for that kind of focus which then became the Foundation's Institute. So I do know that John was not embarrassed by his financial success to the extent that he didn't feel that it was good and useful; but certainly he lived modestly. There are a lot of people I knew who were not nearly as blessed as John financially who lived in a much more grandiose style. John was a man of simplicity and humility when it came to spending his money.

Tom He was certainly challenged on this very area by his older sister, Hattie, too. I mean so much so that the last—one of the last letters she wrote to him, she sort of said, “Well, I finally have come to accept, you know, your wealth.” So she had a judgment on it, and he had to stand up to that.

Judy Yeah, but I think that was one of the driving forces for him to not give it away but to make it work, to make it work. As he always said “The greater good”—that was something I heard from him early on. It was an expression I'm sure that anyone who knew him would have heard from him at some time or another.

Bruce Judy, along that same line was there any sense of, like, the Calvinist view that the Lord might be smiling on him by giving him this success and he might be of the elect?

Judy I never felt that from John.

Bruce Okay.

Judy I never felt that at all. In fact, I always felt John's extreme caution in feeling or acknowledging that he was special. He knew he was a hard worker. That he—he never boasted about that but that he was very clear—that he had worked very, very hard and that he tried to live by the Golden Rule, and he was proud of certain things. He was proud of being called “Honest John”. He was proud of the decisions he made when it came to the Tigers and the reasons he made them. I think he was very fulfilled that he could use his wealth for the greater good and that it came not as inherited but through his hard work, but I have never known him to have hubris about anything.

Tom I would be a little surprised if he had actually studied Calvinism. So—

Judy Well, I have no idea whether he had or not. I knew there were a lot of things that John looked into.

Tom Yeah, I guess I don't know the—

Judy I think it would have been hard for him not to come across it, but I don't know that he would have delved into it in particular. The next question was an interesting one. Why do I think he did not like to use the Ouija board alone? Could it be that his power frightened him? That would be in retrospect. I would say yes, I would agree that that was probably true, but I don't know that he would have been aware of it at the time. I think John liked validation. I think he did not want to feel as if he had this intrinsic power; and I think possibly, this is only my own imagination, that he didn't want to ever feel he could be tempted by it. John did tell me at times—and I don't mean many times, just when we discussed it—that he felt he had something to atone for, to make up for in a past life, that he had not used his wealth wisely and that people got hurt. Well, this was one of the things that bound us. I felt somehow or other that my—this current life that I'm leading was a bit obsessional when it came to collecting people and to trying to do for them, and once after a day of wanting to work at home and having seven of our ten children call in with problems, our grown children, and I spent the whole day on the telephone, I was just so frustrated and kind of furious about this that I sat in the chair and I addressed my remarks—I was studying the Course then, and so I called up the Holy Spirit. I said, "Okay, Holy Spirit, please tell me why in this lifetime I have to be supermom?" And the answer I got immediately was so funny and yet so, so true: "Because you would never do it before." And I thought isn't that just like me? If I have something to do, I just jump in and I overdo it. And I do this with all my relationships so that I hardly ever have a relationship that disappears and remembering 27 children's birthdays and all the holidays and everything they're doing is enough of a job, familial-wise. I also run all the family reunions and I'm also there if anyone is sick so, not always cross country but, you know, the ones who are near me. It's maybe over-mothering and it just basically is not my central nature—and so that remark, I could understand how John felt about the possibility of past lives and wanting to be sure that this time he got it right. I think what appealed to John the most when I told him this story of Helen and Bill and how the Course came, and I told him this on the telephone and it was a pretty long conversation, telling him even the outline of the story of the Course—I told him that Helen had a vision of herself in a cave. The cave was very ancient. She walked into it and it was totally empty except for a shaft of light lighting up something on the ground; and she went up to it, and it was a scroll like in two parts, like the Hebrew Torah so you could unwind it from either side, and it was wound up and the two sticks were sticking out. And she went up to it and she unrolled it just to the middle section, and the middle section just said in large letters, "God is." And then she thought God is what? And then on the left side of the "God is," in the center of the scroll she saw little letters starting to appear. And she realized that it was a history of the past and she could read the past perfectly. And then she looked to the right of the scroll where the writing was "God is," and little letters started to appear and she realized that she could thoroughly and completely see the future. And she quickly closed up the scroll until only the, "God is" was showing, and she said out loud, "This is all I

want and this is all I need.” And she said deep from within the cave, and also from within herself, a voice said, “Thank you, my child. This time you made it.” And John was intrigued—I may have told him that story three times and had to write it down because it touched something in him, that connection with having the chance to do it over and to do it over consciously and to make the right choices, let’s say to make the higher choices—I’m talking about to choose for the divine rather than the self. So I think all of that was wound up with doing the Ouija board with someone else and not taking on the power himself, because he had in his own mind, in what’s called his far memory, that had burned himself but this time—

Bruce Was he ever specific about that?

Judy Yes.

Bruce What had happened? What was the life—

Judy He told me it was Egypt. Now he didn’t say what had happened but it felt very Egyptian to him. I once had a dream—I told him that I was a temple priestess in training, very, very young, and the temple priestesses were the ones who were entrusted with certain rituals. This was in Egypt and the head priestess was actually one of the Pharaoh’s concubines but the closest one to him, and she had taken a great dislike to me and had walled me up alive—and I woke up terrified that—maybe it was in my teens and he laughed. I told him because we had talked about dreams somewhat, and he didn’t remember too many of them he had said, but I told him I had remembered too many; and when I told him about that one he says, “Yeah, that Egypt will get you every time.” We used to laugh about it, too. Let’s see, I don’t want to twist all around. I’d rather follow—

Tom Judy, have you ever used a Ouija board?

Judy Yes, I have.

Tom And did it work for you by yourself?

Judy I never used it by myself. I used it with a group, and oh, a lot of very interesting and strange things happened, but it wasn’t—I wasn’t so attracted to it.

Tom I asked because I went through a phase in college where I used it, and it never worked when I tried it by myself. But with others it would work wonderfully; so I wondered if that was common.

Judy Yeah, I never did it by myself. I never would have thought of doing it by myself.

Tom Yeah.

Judy And maybe with John it was the same thing. Maybe I'm making much too much of it.

Tom Maybe it's a common thing that way. I don't know. That's what I was wondering.

Judy Yeah well, I never did it by myself. I have right now, in my family, my niece who is more daughter than niece because I inherited her when her parents disappeared. She is a 14-year-old gifted prodigy on the violin.

Tom That's my instrument, you know.

Judy Really?

Tom Yeah.

Judy I didn't know that. Oh God, I'm going to send you a DVD of—she just made her debut—

Tom I'd love that because that was my life too.

Judy My goodness. Okay, I'll send it. She made her debut just a few months ago with the London Philharmonic.

Tom Oh, my. Well that's over my head.

Judy Well she's way up there now. She's 14, but she's been playing the violin since she was three; and she was born into our family with this great gift and knew it at three years old, and she told her mother when she was four that I have come to bring joy through my music.

Tom Oh, my.

Judy So this child is already there, psychically open, and her mother has become—her mother is a professor of Chinese literature and language at the University of Washington. So her mother was an academic, and the only interest her mother ever had in anything, I would say, of spirit or metaphysical was that she loved me. That was the whole connection but she herself wasn't, and now this child came along. In a way we have formed such a close bond and I am this child's grandmother because she doesn't have any other. And they use the Ouija board consistently. In fact, one of their favorite things to do is sit down, and they do it with a woman who is a psychic up in Seattle where they live; and they have remarkable things. In fact, part of it is guiding her career and, of course, she wouldn't say this in public but so it's interesting how these strains run. And she knows all about John. I've told her all about John and his use of the Ouija board, and she says, "Well,"—she's a little girl because of her age but she's not a young

spirit at all and she said— “Well, I’ll take anything I can get that will help me make the right decisions.”

Tom Yeah, well, that’s where John was.

Judy Yes, yeah.

Tom That’s where any smart business man gets to.

Judy Well, he certainly was a smart one.

Tom It’s tough enough to make it. You take all the information you can get from anywhere.

Judy Exactly. Well, I think most good leaders know that.

Tom Yeah.

Judy That you take in all the data from all the sources and then you run it by your deep inner knowing.

Tom Exactly.

Judy And it works. Obviously it works. It worked for John all the time. It worked for a lot of people. I think I mentioned that Psychic Magazine article that I sent was—the larger article was about businessmen using their intuition, and all the businessmen involved, all of them who were successful businessmen—and no women were included in this article—said virtually the same thing. They would say their gut feeling, or something they were used to, or their inner voice. Someone said his conscience; whatever they called it. No one called it Jiminy Cricket, but they probably meant that. My buddy used to call it her homunculus. I think it’s easy to name it something lighthearted because then you don’t take it so heavily, take it seriously. Anyway, we’re talking about what Larry wrote here—the next question was whether John ever discussed his Masonic experiences in relationship to his spiritual evolution. No, it never came up in that sense because that would be too coordinated a conversation. Do you know what I mean? He didn’t say, “Now let me tell you about me being a 32nd degree Mason and what it’s meant to me spiritually.” But I did know and he made sure I knew that he was a 32nd degree Mason. So I went back to the books and I had to look that up and what it was. It was one of the reasons why I gave him this book from the Manly Hall Organization because of that connection.

Tom Which book did you give him?

Judy I gave him the great—the Teachings of the Ages—oh, trying to remember. It’s a very heavy book. It must weigh about 15 pounds.

Tom Yeah, exactly.

Judy I'm sure you've seen it with marvelous, marvelous plates in it.

Tom I'm surprised it wasn't still at the house.

Judy You're surprised what?

Tom I'm surprised it wasn't still at the house when I was there?

Judy It wasn't?

Tom No, maybe it was in Tucson.

Judy Oh that's funny because we looked through that together often. I had one. He had one. I had gotten—in fact, I had got him a numbered one because I got him one from the first 500 editions, and after that they never printed it quite the same way. The plates were much more beautifully done, and when I gave it to him, it was a birthday present; when I gave it to him he sort of weighed it. He said, "It's very heavy." I said, "It's a very heavy book." And then he looks at it and he was so funny because he said almost not admiringly he says, "This must have cost a pretty penny." I said, "Yes, it did," but now it would be worth really something—so if you can find it.

Tom No, it was not at the house when I was there.

Judy Yeah.

Tom Because I know that book very well.

Judy Funny.

Bruce Well Judy, you know, there's a conception that some of the symbols incorporated into the Institute building come from Freemasonry, right?

Judy Yes.

Bruce So I wonder if that ever came up or even symbology itself.

Judy Well, I think that it's important for me to say again, that by the time the building was being constructed and the symbols and the various—I think the overall concept of what should be incorporated into it spiritually was not discussed with me.

Bruce Oh, okay.

Judy Afterwards when he showed it to me, it was discussed, but not at the time—because that was right at the end of the time when we had this two year hiatus when he wouldn't talk to me.

Bruce Yeah.

Judy So this was all happening without me being aware of it. I was not aware of what was going on, and it wasn't until we got back together that he then showed me—I guess it was the accumulated writings that Jim had done—where I saw a lot of symbolism and learned about the preeminence in his life with the, you know, the Archangel Michael and a lot of the Egyptian symbols.

Bruce Did he take you through and discuss them?

Judy No, no, he just said I want you to read this, and gave me what I thought were 1,000 pages and I was up the whole night.

Bruce Oh.

Judy And the next morning he just wanted like a couple of sentences. “What do you think about it?” And there was only one thing he wanted to hear from me. I knew that. He was saying this is what is going on in my life now, and do you feel that this is fitting? He wasn't asking for permission. He was sort of asking, “How do you feel about the channeling?” Now it wasn't going to make any difference what I said, but I had to tell him the truth anyway. I said I felt that with this he was so blessed, and that this was coming to him at the time when he was ready for it, and I also told him jokingly but I wasn't really joking. I said, “It's a good thing I was out of the way” because it was John on his own. He didn't have to ask anyone else. He didn't have to run it by—you know, what did Helen and Bill think about it? Actually Helen died in '81 but this was something he had graduated into on his own, that he was ready for. He was ready to assume his full power, but power in the way of service. So I told him that I had read as much as I could possibly read—I skimmed a lot, of course—and that it certainly was very rich, very full, and very *him*, and I couldn't think of anything that was in the least bit—I can't even think of a word right now. I never said this, but I'm saying off-kilter now that it was pure. It felt very pure to me. I mean, I had been studying A Course in Miracles for a while, and there's no way I couldn't recognize that this was a deeper part or a higher part of Jim, that he was being used for this willingly, and that it was a gift to John.

Larry Judy, if you had been critical, what do you think he would have said?

Judy Too bad! No, John was very polite. He was always a gentleman. I don't think he ever would have showed it to me if he thought I would be critical.

Larry Okay.

Judy I probably never even would have known about it at first.

Bruce That would have been in the fall of 1983 that he showed you. I remember you coming up, and the symbols in the building would have been picked around the fall of 1986, because we got the contract in the building in October '85 and moved in in August of '87.

Judy When it was being built, I heard from him less often, but we talked on the telephone just to keep in touch—where I was telling him what was going on. I heard basically the problems with the building. One thing he did say, I don't know if I told all of you that—I never had a chance—I never questioned it because if he told me, then so be it and it wasn't information that was important to me, it was important to him—he told me that he had put the Course in the foundation of the building, and he said, “I want my Foundation to be built upon that foundation.” Now I never even asked anyone was this true because it wasn't that important for me to find out. And if John told it to me, it could also be symbolic and it wouldn't make any difference, but that's how I know that at the time this was going on that he felt that he needed all the blessings he could get for the building.

Larry Do you know if that's true, Bruce?

Bruce Oh, no. He would have had to drive out by himself, and the foundation was being—was actually being poured in the winter of '86. So he was actually in town then because he—the fall of '85 was when he was actually in retreat in Phoenix and I don't remember—we could recreate that from the timeline.

Larry Bruce, weren't there some books put in the base of the statue by the entrance?

Bruce Not books, they were Herkimer diamonds.

Larry Oh.

Bruce And then there was also Rhea's—one of Rhea's lockets.

Tom And some moon rocks or something, right Bruce, as well I thought?

Bruce No, the crystals called Herkimer diamonds.

Tom Okay.

Bruce But anyway, that's a whole other story. But so to answer your question, Larry: did John talk to Judy about the symbols in the building? At least my recollection is that Lloyd worked with Jim Gordon and John on those.

Larry Oh, okay.

Tom But the triangle, of course—anybody that has studied western mysticism, whether it's a Masonic order or the Rosicrucians, the triangle was the prominent symbol with—

Judy He did tell me that he was thinking of building a pyramid and that it didn't work out that way, but it didn't matter because he still had the symbolism.

Tom Yeah, the triangle is a two-dimensional pyramid. Yeah, exactly.

Bruce So anyway, next question.

Judy Okay. Oh Larry and Patricia are asking what became of my daughter who displayed psychic abilities? What became of her is in about 20 minutes she's going to be here. My daughter lives very close to me in a place called Mill Valley which is, I always say, just far enough but close enough, about a 20-minute drive, and she's in and out of my house and my life at least three or four times a week. We're very, very, very close, always have been, and she has never—oh, my goodness, I don't ever want her to read this. Thank goodness she's never matured. What I mean by that is my daughter has always had this light-handed approach to living. She sees humor in just about everything. To her life is a joke. I don't mean a joke played on someone, but life is an opportunity for humor. She feels that humor is an integral part of our spiritual path, and she just got back three days ago from a pilgrimage, three week pilgrimage to India, to see the holy temples of the goddesses; and it was typical of my daughter that she has this tremendous interest in Indian goddesses. Well, she lived in Nepal for a while and traveled in India. She's always been interested in that part of the country and the culture, but I can't say it's a path she follows. But there was a woman who really needed help, and she came to her assistance by bringing five friends on this little pilgrimage they made. And I said, "What was the theme of the pilgrimage?" She said, "Well, actually to go to all the goddess temples and to experience the lights, because this woman we went with is a guru in her own right, and she wanted us to meet her guru." She said, "But basically the theme was laughter." So my daughter lives her life through laughter, and she was like that as a child. That's the part I'm saying, she never matured out of it, but she was born knowing; and that knowing is as powerful as ever. Once in a while she has been fearful that perhaps it faded. When she was about 12 she came home from school crying, and I said, "What is it?" And she said—she used to call it "it," her inner knowing—"It's gone." I said, "What happened to it?" She said, "Well, I was checking out the cafeteria at lunchtime and two brownies had stuck together and the person who was checking me out only saw one, and she only charged me for one and I didn't tell her; and so it's gone." I said, "Well, if you think it"—which was mostly ESP at the time; —I said, "If you think it's gone, is that okay with you?" "No." I said, "Do you want it back?" "Of course." Then I said, "Well then it seems obvious to me that you just have to tell her what you did and pay for it."

So she thought that was a pretty practical solution, and the next day she went back and she went to the cafeteria for lunch, and then she told the woman that she was checking out what she had done and how sorry she was. And she gave her the money and the woman said, “No, no, no, you’re such a sweet little girl and you’re so honest about this, you don’t have to give it to me.” And she said, “Oh yes, I *do*,” and she came home from school and she said, “It’s back.” Now how did she know it was back? Because on the way home from school she walked with three or four girls her age, and she would teach them how to tell what license plate was coming around the corner before it was shown. So that was her little exercise to see whether “it” was still there, and she actually taught a couple of friends to be pretty accurate. You know, they’d get four or five numbers correct on a license plate. That was pretty much against odds. She once absolutely astounded Jerry Jampolsky when he asked what his odometer said, and she was in his living room in California with me and his car was in the garage and she hadn’t seen the odometer obviously, and she told him the odometer exactly to the point. And she really didn’t want to tell him because she didn’t like to be used that way, but he wanted to prove something. And so she looked at me and she said, “Do I have to do it?” And I said, “No, you certainly don’t have to do it.” And Jerry, who really wanted her to because he had to see everything himself, said, “I’ll give you 20 dollars.” Twenty dollars was a lot of money then. And she looked at me and she said, “Am I allowed to take it?” And I was annoyed at this, too, and I said, “Absolutely.” So he just paid her the 20 dollars which she still has. Things like that would happen in her life. Recently, well not so recently but much more importantly when she became a mom, she had a son—has a son—and one day we were driving home from visiting my niece. And she left me off at home and she went back, and I guess it was around one o’clock, and she fed him and put him down for his nap. And she was doing the dishes—and I heard this after the fact, after they came back from the hospital—but as she was doing the dishes she was very aware that for the last three or four days she was trying to train him to go to sleep without screaming for an hour; and the doctor had said just make it longer and longer before you pick him up. Like the first day, don’t pick him up for ten minutes. The second day, don’t pick him up for 15. The third day, see if he can go for 20 and then go get him. And believe me this was going to work—and this was the third day and she heard him crying and she figured well, today is supposed to be 15 minutes and this was only five minutes. And suddenly she said it was as if two hands took her by the shoulder, just pulled her away from the sink. She left the water running, ran into his room, and found that inadvertently he was on his back and he had pulled the blanket over his head. He was hyperventilating and he was all blue, and another few minutes like that and he would have been dead. So she managed to do a little bit of artificial resuscitation right away and called 911, and they came and said that she had saved her son’s life. So that intuition can work at all different times, and mostly she uses it in friendship. I say mostly because I’ve never known her to use it professionally, but people have asked her to, particularly businessmen when it came to what they called helping choose their boards of directors—because she’s very insightful about people, whether she’s ever met them or not. And so she was thinking that,

well, you know, if it's a business venture then maybe that wouldn't be a bad idea, but she hasn't done it yet. She's a writer and she's just writing her second book. Her middle book hasn't been published yet. This is her third and it's about a spiritual journey and it's focused in an American young woman going to Asia, very much like she did and went and lived in Nepal. So it's just—it's having someone like this in the family, particularly when it's your daughter or your son, you accept it as if the person had blue eyes or brown eyes or green eyes. It's there. You don't think about it. It's just aptly there. The one time when I did think about it a lot she was in—she and her husband were not doing so well financially, and I knew that she was thinking of ways that she could make money. And she had a dream in which Eileen Garrett came to her. Eileen Garrett, who was a very well known psychic and scientist, gave her the exact numbers that would be chosen on the lotto the next day. It was 22 million dollars, and she gave it to her in a rhyme so she wouldn't forget—and at the same time said that you're not allowed to use them. And all day long she kept trying to get me to buy a lotto ticket because she wasn't allowed to use them, and I wasn't the least bit interested in doing it. And she tried to get her husband to do it. He wouldn't do it either; and she realized that no one was supposed to do it. So she didn't tell anyone this. She wrote down the whole story in the morning and she put it under her pillow. When her husband came home from work, knowing that the lottery choice was going to be announced at eight p.m., she said to her husband, "Open this letter and read it at five minutes of eight but I'm not going to be in the room. I'm going to be in the bedroom. And then at five minutes after eight come in and tell me the results." And so she went and she literally hid under her covers because she was terrified that she had lost her voice, and that this was so dramatic that she would find out that none of it was real; and she told her husband that in the letter—he told me the story later. He said, "I had no idea what she was talking about. And I went into the living room. I turned on the TV and was waiting for the announcement; and I read the letter and I thought 'Oh, my goodness, well okay'." And he said he watched the numbers being chosen one by one—and she had gotten six numbers and it would have won the 22 million dollar lottery. And he went into her room. He said, "I saw her little nose sticking out of the bed clothes. And I pulled down the covers gently," he said, "And I sat next to her and I said, 'Sweetie, you didn't lose your voice'." So I think there are times in life when people do doubt what they already know—and this was quite a while ago. It was not recently. And I have never noticed that she has felt any significant doubt whatsoever about who she is, what she does, or how she lives. One of the things that was very interesting to me about her—and John would have been particularly interested in this—we once were asked to give a talk at a large Course in Miracles conference in Hawaii, and she was actually hired to take care of the younger children and to work with them with ESP and the ESP teaching machine. And then someone realized that we (Judy and her daughter) were connected and asked would we give a talk together on a mother and daughter and a Course in Miracles. And I was very, very leery of doing that because, as I mentioned before, my daughter's path is humor and God knows what she would say. And I really didn't want to do this. And wouldn't help me design a talk, she

wouldn't even mention what we were going to talk about. She said, "All we have to do, mom—you've got to trust—just go out there and love each other and it will be fine." And that's actually what happened. We went out there. There were close to 1,000 people there, and we just loved each other. And then there was a question/answer period and someone asked her the obvious, "Are you a student of a Course in Miracles." And she said, "No." And the person said, "Well, why not?" And she said, "Because my mother is." It was about as honest as you can get, that she would have her own way no matter what. The last year when she called me up on New Year's day and asked me would I do her the greatest favor of her life with—would I commit to something with her. And I said, "Whatever you say. Sure I will." "No, no, you better think about it first, then I'll ask you." And I said, "What is it?" And she said, "Would you do the workbook of a Course in Miracles with me for a year?" And I was so startled I could hardly speak and I said, "Of course." Well we're still on the year. It's a year and three months but we have been doing that together. And John had once said to me that paths are so completely individual and that it took him a long time to get to the place where he would actually commit to a belief system that recognized that we live in a duality but it is not reality. And I remember him saying that. "Yeah, we live in a duality but it's not our reality." And I remember this so well because it rhymed. And I think that one has to be at a certain stage in one's life—I don't mean age, but a certain stage in one's life—to accept a system, a belief system, that would tell us that the world we see is not real. And so I was kind of intrigued that my daughter would commit to that at this time in her life, more like a surrender than anything else. It was a stage that she had reached and that was right for her. So I think that's enough about my daughter. Did John ever have any interaction with her? He met her a few times, but no, he didn't.

Bruce Did you tell him about her abilities?

Judy Oh, yes. Oh, he always loved stories like that. Oh yes, most certainly I did. And he knew that was one of the reasons that, you know, he talked about the key that opens the door of our interest—and he had a lot of different door openings, and he knew that my daughter was my first one. So here we come to the reincarnation part, my favorite because I would say of all the conversations that John and I had over the years—

Larry I have a question. If your daughter is coming in ten minutes, do you want to wrap up and continue this at a—

Judy No, no, no, no. I mean, she comes in and she goes on my computer and she does what she has to do, and hopefully she'll straighten my office for me. No, it's fine.

Larry Okay.

Judy I'd like to finish this if we can.

Larry Yes, please.

Judy Is that all right with you? Okay, everyone has time? Okay, just tell me when you have to stop. The next one has to do with John having a long-held belief in reincarnation. Did he discuss with me his belief in the various personalities he had been in prior lives or did this in my opinion stem from his relationship with Jim Gordon? I would say that I'll do it backwards. It definitely was heightened by his relationship with Jim Gordon. Let's say there were elements of past lives that were useful to concentrate on, and so it came much more into focus with Jim; and John would accept it. But it certainly existed way before Jim, way before I knew him. He once laughingly told me that most reincarnation stories have to do with people feeling that they were someone important. You know, where are all the milk maids and the street sweepers; and because of that he liked the book, *Bridey Murphy*. I don't know if anyone has ever read that very early story of *Bridey Murphy*, and how a psychiatrist or a psychologist had hypnotized this young woman, and she had given very accurate information to a past life as an Irish shop woman. I don't even remember the story anymore, but it was extremely—it was combustible material in this country at the time. And, of course, the humorists were making a big joke out of it all; and yet the people involved were reputable. And this country had a great history of information like that. Certainly in the 20's and late teens and early 20's of the 1900's we were much more accepting as a nation and, you know, John was already entering manhood at the time. So he didn't have any negativity about a thought system that would involve that we might have lived before, even though you could say it wasn't part and parcel with Christianity. It certainly was not. I think that John and I shared this particular part, of an interest in reincarnation. I was very close to Dr. Ian Stephenson, and Dr. Ian Stephenson was at the University of Virginia. His credentials were impeccable. He was a medical doctor. He had lots of scholarly papers to his credit before he began paranormal research: he was the head of the department of psychiatry at the University, and he was also, if I remember correctly, the director of a division of personality studies at the University of Virginia. In other words, he had all the right credentials, and John really liked that he was a proper scientist and he was well respected. But his views when he became the paranormal researcher were not that respected, although *he* was, and I don't think people ever thought he was crazy. I thought people probably thought he was overly-questing and maybe he was wasting his time, but I don't ever remember anyone saying that Dr. Ian Stephenson was not believable. I think he was probably, in our generation, as well respected in his field as William James. And John had read his book, *20 Cases Suggestive of Reincarnation*. I don't know if he ever read the last one, *Children who Remember Previous Lives*, but we certainly talked about it, particularly since my daughter had said to me—not to me, to her brother in front of me at the age of about three and a half when they were having a battle about something, and I told them to stop or they were actually going to be punished because they were fussing in the back of the car and having a tussling match—that was before seat belts—while I was driving in traffic and I said, "Look, you don't stop it this minute, this is

dangerous, when we get home, no dinner.” They were just stunned that I would be that severe and so my son kept on poking his younger sister. And she said to him, “You better stop it.” And he said, “Why should I?” “Because she means it.” And he said, “Ah, she doesn’t mean it. I know she doesn’t mean it.” And she said, “Oh yes, she does.” He said, “Look, I’m twice your age. I’m seven. You’re only three and a half. You don’t even know what that means, and I know it twice as long as you do.” And out of this little baby girl came this voice saying “You do not. We were sisters once together. I was her mommy once. We were married. We were brothers. We were even in the war together, and we wore those things over our heads and we killed people.” And if anything could make me crack up the car, that should have done it. So I had told those stories to John. She had told me maybe half a dozen different experiences with past lives but never in a story form, always something that was emotional. “Please don’t go out mommy. Please don’t go out.” And I said, “Why? I have a good baby-sitter. Your Dad and I are going to the movies.” “Because you may not come home.” And I said, “Oh, of course, I’ll come home.” “Well that time when the men came to get you, you said you would come back and you never did.” I said, “Where were we?” And she said—and she actually drew something that looked to me like Persia with tiles on the ground and a big dome—and she said, “The men came to get you.” And I said, “Well, no one’s going to come and get me now, and now is not then.” And she looked at me and she said, “That’s right. I was seven then and I’m only five.” So, of course, I told this to John. And yes, he was interested but it didn’t directly concern him. First of all, she wasn’t his child; and second of all, he had his own (stories) and I think that he was so already grounded in reincarnation as a belief system that he didn’t need my daughter’s stories. It was interesting about Ian Stephenson for John because I think he liked the idea that he knew how difficult funding was in this field. I mean, look what he was doing, but he was intrigued with the fact that Ian Stephenson was supported by Chester Carlson who was inventor of the Xerox machine, and who also supported the American Society for Psychical Research. Chester Carlson, who was greatly interested in the spiritualism and reincarnation, felt that he should give part of his fortune to this particular study. So in a way that was kind of an early model for John with somebody who had great wealth dedicating a portion of it to help a field that wasn’t popular develop better. And I knew Dr. Stephenson through the American Society for Psychical Research, and he was my early guide to understanding much of my daughter’s early psychic experiences. He had me keep a journal, and he had me send him things that happened. He taught me how to validate an experience if something happened with my daughter that was really strongly interesting and suggestive of what we called then ESP. He’d want to know, is another person available? Can I get the other person’s story about it? Could he interview the other person as well as me? So he taught me a great deal, and I think John was glad that I had had a teacher like that because he also respected him himself.

Tom Judy, I have a couple of follow-up questions on this subject. This is actually one of my questions as well on reincarnation. Did John ever discuss any past lives—

did you guys ever talk about or acknowledge any past lives specifically that you had together, you and he?

Judy No, I never had come across or remembered any past lives that I had with John, but then I don't think that—oh, what am I talking about. That was the first thing he said to me. He said that I was his wife from his past life. It was a very—you know, not, “How do you do, my name is John Fetzer,” but, “You were my wife in my past life,” like that. So if he had told anyone else that, possibly they would have looked at him—she would have looked at him—like he was crazy and moved to the other side of the room. But I was fascinated. I said, “Do you remember my name?” He said, “I think it was Virginia;” and we started our relationship in the middle like that. But no, we talked about times. We talked about Atlantis. That was fascinating to the two of us, that whole Atlantian experience. We both felt that somehow or other we had ‘far memory’. That was Joan Grant—the writer who wrote that reincarnation—who wrote some beautiful stories and her first book was called Far Memories. So we used that expression a lot, that we had far memory of being on Atlantis, and also when it disappeared. In fact, that seemed to be a common memory but he—it was different aspects. Mine was in communications, and his was in healing, as if he were a high healer. It was fragments of things, not wholly formed. But the Egyptian I mentioned already where he felt that he had misused power and wealth. But he never named a name, whether he didn't want to or whether it didn't become more acceptable for him to talk about himself this way. When Jim came along, I don't know. I just know that this existed pre-Jim.

Tom Did he ever speak of the notion of a group of people that were reincarnating together over and over?

Judy Yes, in fact not only did we speak about that but we had a three-day session when he first met Willis Harman. Willis Harman was one of the people I brought to Chicago to meet with John and they sort of recognized each other as brothers. John definitely recognized Glenn as a brother, but he recognized Willis Harman as a brother from the American Revolutionary days. And I had been going to Washington on a few different visits with Willis Harman, and once he asked me to go to the steps of the Lincoln Memorial with him at midnight. So we just stood on the steps. It was very dark, but there were lights around. There was a half moon that night, and he just told me with tears streaming down his face that he has always known or always knew that he was supposed to do something for the country, that he had come back and been with—and he felt that I was one of them—a group of people who he had been with before and that this was the time to see what we could do to help our country. And I told John about that. Actually Willis told John about that, and John agreed. And at that time we didn't say, “Who were all these people, let's find them and make a group.” Again, because at that time it was much more amorphous. You didn't really speak in specifics. You wanted to be pretty sure that you weren't defining something that was a confabulation of your own mind. You just wanted to talk about the feel of

something. But it was at that particular juncture that the idea came up that people should come together by invitation and meet to ask in meditation what can we do for our country? And it became the Quail Roost meeting that John attended. And Quail Roost was the name of the governor's retreat house in North Carolina. A very good friend of mine, Charlie Rose—not the one who is on television—at the time was a leader of the Democratic party and the House of Representatives. In fact, people had talked about him succeeding Tip O'Neil but then the Democrats weren't in power then. So Charlie was also a student of the Course and a very good friend and I introduced him to John. And Charlie, of course, knew the governor of North Carolina well enough to get the retreat house which housed 23 people—and we had a gathering and we just let the word be known in various circles that we were going to do this. There were only two rules. One was that no one came with a preconceived agenda; and number two, that it would be totally meditative at which we would be asking the question, "What can we do for our country?" And the first night that we were gathered, 23 people showed up from all different walks of life. There were two congressmen, a medical doctor who was involved with countries and intervention between warring nations, nations who were in controversy with each other, Egyptians and Arabs and I mean, Egyptians and Israelis, and Cypriots and Greeks, and he would conduct these meetings in secret. The State Department perfectly involved as far as endorsing it but not funding it. I think one of the DuPonts funded it. John was intrigued with all these kinds of people and what they were doing. They were all doing something significant and different. And Edgar Mitchell was there, and Bob John was there—in fact, that's how John Fetzer met Bob John. And Marilyn Ferguson who wrote the Aquarian Conspiracy was there. Well, it would take too long for me to recollect exactly who was there.

Tom Anybody else you can recollect on, Judy, that would be interesting because that's kind of a key—what year was that, do you remember?

Judy '78, December 9, 10, and 11.

Tom Okay, thank you.

Judy I could never forget. It's where I met my husband.

Tom Well, so he was there.

Judy He was there. He was the last one. We had 22 people and I got a call from Milton Freedman, not the economist, but Milton Freedman who—a friend of John's too and a Washington speechwriter. He had written speeches for a few presidents and had been in and out of the White House for quite a while. And Milton was helping to organize this with me and with Willis Harman, and we had 22 people—and that was enough because it only held 23. And Milton Freedman called me up one day and he said in his very southern drawl, "You all got to come right away to Washington." And I said, "Why?" He said, "Because I met a guy

and he wants to meet you.” And I said, “Why?” And he said, “I think he should come to the conference.” And I said, “Well, if you think he should come we have one more spot.” He said, “No, no, no, I won’t do it alone. You and Willis have to agree.” So it was decided that I go back and meet this person who was supposed to be a general in the Pentagon. Well, it wasn’t the general in the Pentagon. It was my husband who had been a colonel in the Pentagon at times, but was Chief of Foreign Affairs and National Defense at the Library of Congress at the time I met him. And he identified himself as starting A Course in Miracles and that he wanted more than anything else to come to this gathering. So he did. So I could take a whole session that we would have on Quail Roost and what happened there, because I think it was extremely important in John’s life.

Tom Well, maybe we should because that’s one of my five questions—just to raise the topic of Quail Roost and have you tell that story.

Judy Okay, do you want to do it today or do you want to finish with this—we don’t have too much more to go.

Tom I’ve got a couple others, so we could maybe do that last or do that on the next one.

Judy Okay. Well, I think the Quail Roost one would be—I’d rather do that fresh.

Tom Yeah.

Judy And get more names for you.

Tom Yeah, that would be terrific. Are you done with Larry’s questions?

Judy Oh no, I’m not.

Tom Okay.

Judy John developed a belief that this was his final reincarnation on earth. Did he believe that he could control that himself? Did his belief emerge as he grew older and in poorer health? I really didn’t have those kinds of conversations with John as his health deteriorated at that time. I can’t tell you what it was, but I think John did not like to be seen by many people as his health was really deteriorating. I saw him only once when he was really towards the end, when he was all bundled up in a blanket and in his wheelchair; and he just held my hand. You know, he was weak and he held my hand and we just sat there loving each other, but there wasn’t a deep conversation. It was just more or less a sharing of gratitude. And the feeling of happy accomplishment—things were going along well. But I do know that he said a few times that he didn’t want to come back and knew that, and he had said that to me—and I agreed with him. We didn’t really want—we really didn’t want to come back if we didn’t have to.

Bruce He had said that years before?

Judy Oh yeah. Oh yes, yes, yes.

Bruce I'm wondering if it's almost a natural thing if you get really tired as you get old, you know, this is enough.

Judy No, I had it since I was very small. I had it when I fell out my window, and I was three years old, and I didn't want to be here. I kept saying, "I want to go home, I want to go home. This is not home. I want to go home." My parents didn't know what I was talking about, but I did. It wasn't where I wanted to go, it was that this wasn't it. It wasn't safe here. So I think people come to it at all different times or not at all, but John must have come to that quite early. I think that he felt that this was a very difficult place to be and he was going through a lot of challenges, and he hoped that he was meeting them so he wouldn't have to come back—because he felt that whatever was moved on next was going to be better. It's not a sense of heaven because once we got involved with The Course we had a totally different feeling about what heaven was. In fact, we had a favorite lesson together in the Course—it was lesson 193 because of something that shifted the way in which we thought about what people call "the afterlife"—and the lesson is "I will forgive and this will disappear." That was the theme of it. I will forgive this world or I will forgive this situation and this will disappear. Forgiveness didn't mean turn the other cheek and saying well, you know, I am large enough to allow this to happen and to look beyond it. It's to know that it is not reality. Forgiveness in the sense of The Course means looking past the mistake of thinking that this is real, that this is who we are and this is all we are—and this was the line he particularly liked, and I had this marked in one of my early books as John's. "Through every apprehension, every care, and every form of suffering repeat these selfsame words. I will forgive and this will disappear. And then you hold the key that opens heaven's gate and brings the love of God the Father down to earth at last, to raise it up to heaven. God will take this final step himself. Do not deny the little steps he asks you to take to him." In other words, it had to do with living here in awareness and removing the blocks or the barriers to the awareness of love's presence within. That's all you have to do, and then God knows what the next step is, and God takes the next step, not you. So you could see that there was a shift then in, "I'll be good, I'll do the best I can, hopefully I'll please the Father, the Creator, the Highest, and then I get not to have to come back again." It's—there is not 'back again'. It's all within us constantly. Its question was: we get the impression the Course in Miracles was a very important step in his spiritual evolution, but that after came under the aegis of Jim Gordon he largely moved on to another realm of thought. Do I agree? No, because he was still reading the Course. He was still talking to me about it. I think that Jim Gordon represented an extremely important part of John's completion, but it didn't mean that even though he could entertain all those thoughts perfectly well and accept his direction, and also the Archangel Michael as you could call his over-soul even, that he still—that he then looked beyond thinking that his mind is

the strength and that it makes all the decisions and that we can undo our mistakes by a simple power of willing it to or intentionally. I don't think that ever changed at all. In fact, when we used to meet, in the early days as a Board, he would always ask me to read from the Course.

Bruce Yeah, and I would share to in addition to that—I don't know where this question came from, but when I would go over to John's house we would read from the Course all the way up to the end.

Judy Yeah, I think there was no problem with coexisting. He had a job to do and Jim was sent to him for the job that he had to do, and it didn't change his belief system. It only augmented it. He needed to finish. I think when he left, he certainly was finished.

Bruce I'll give you an example. You know, a couple of times—well, several times—we'd take field trips go down to see Hattie or go down to Lafayette or around. He'd actually in his trunk he'd have a copy of the book, and we'd get to talking about something metaphysical, and he would pull it out and say, "Okay let's look for the answer." So you know it's kind of like a handy pocket guide. He didn't consult a map, but he did consult The Course.

Judy And he knew that he could open it any place and it would have an answer for him because it was really a jog to his own inner knowing.

Tom The picture I have in my mind is like a snowball rolling downhill. You know just because there's an outer layer doesn't mean the under layer is—

Judy The core is strong.

Tom And just as important.

Judy Yeah, I think that's a very good metaphor.

Tom To me it set his world view and that world view, you know, never shifted. The basis of his and my conversations about the world life today, tomorrow just, you know, doing the dishes or whatever it would be is, you know was I'd been raised in Christian Science and he had this Course in Miracles base —so this non-duality was the world view, always, always.

Judy Well, I think we all probably have the same feeling about him. There's another question here. Is it true that during a visit to me in California in '79 he told me he did not have significant dreams? I cannot remember John ever saying "I don't have any dreams." He said that he could not remember his dreams. Well, John knew perfectly well, because he had done his ARE readings as well as I had. And of course, medically we all know that now, but we all dream. It's a question of whether we want to remember our dreams or not, because they're a level of

access that can help us on our spiritual life. And I'll never forget that Bob Skutch, my ex-husband, went with me to one of the lectures. He didn't believe in anything and the lecturer asked how many people dream often, and I'm the one who raised my hand with maybe 30 or 40 others. And then she said, "How many people dream a lot and they know, but they don't remember their dreams?" And then some people raised their hands and, "How many people have a hard time remembering their dreams?" And then "How many people do not dream at all?" And Bob Skutch raised his hand. The only one in the room. And she looked at him. She said, "You're wrong." And he said, "I beg your pardon?" She says, "You dream all the time." And she said, "Keep a pencil and a pad of paper by your bed before you go to sleep tonight. Say, 'I will remember my dreams. I will remember my dreams,' and as soon as you wake up don't even think about it. Pick up the pen or pencil and start writing on the pad and see what comes out." And that very first night Bob wrote four pages of his dream that knocked the socks off and was his spiritual opening. So John knew about that. You know, we talked about things like that. So he would have liked better access to his dreams. He knew that he dreamt but he didn't remember them often. But that visit in '79—it was very interesting because—no, I'm sorry the thing I'm talking about was later. He was a very strong dream—Bruce mentioned it before. We don't have to go into it but it was at my house and it had to be later than that. It was when he was on the board of IONS and we were going to have a board meeting after. John was staying at our home. And John got up very angry in the morning. I had never seen him so angry. He had this dream that he had awakened out of and he was furious, and that was the dream he told me about that he was walking along the street and he had his wallet in his back pocket and someone came up behind him and tried to take it out, and he wheeled around to try to protect his wallet. He was so furious, and it was so clear to me and so true, and he said, "People just want me for my money;" and he felt Noetics wanted him on the board for his money. Well, Noetics wanted people on the board who had the same basic goals in mind, but the board members did have to pay for the Institute. There's no question about it. We all gave money and it was expected of the board members. Or maybe John felt that that wasn't right, or maybe he felt he only was wanted for his money which certainly wasn't true, but it was so strong that that was the beginning of his separation from IONS—and he gave one more contribution as a board member and then he quit the board. So maybe one of the reasons he didn't remember his dreams was because he was certainly guided in directions that weren't all that comfortable; but he definitely did have dreams and remembered them. Bruce, you know you mentioned also that he had another money dream that you remembered.

Bruce Yeah, fall of '85.

Judy Yeah, I think with me it was probably '83. He was very concerned about that. I think there was importance that he felt that he would not be robbed in any way, whether it was financially, psychologically, or physically by possessions or someone doing him dirty in a business deal. And much of that may have had to

do with his own inner guidance which was that he was to go consolidate everything and do something with it for the betterment of humankind. I don't know. It could have been both at the same time concurrently. Anyway, let's see.

Larry Tom, did he keep that journal by his bedside that you had discussed with him?

Judy I don't know.

Larry I was wondering if Tom—

Tom He did not have a journal at his bedside when I was living with him.

Larry He didn't?

Tom No.

Larry But didn't he discuss dreams with you?

Tom Yes.

Bruce And with me.

Larry Okay.

Tom Yeah, frequently. You know, commonly every morning. He always had this humble position—like I didn't see much in my sleep, you know. This was a small town Indiana boy. Then he would impart something that would be pretty, you know, that would actually be not insignificant.

Judy I'm glad that he had that in the latter part of his life because it's an opening. It was like the door was more—it was wider, open.

Tom Yeah, and then he would start saying that—he would say it about his meditation, too. But then gradually he would recall that he had seen things, he had had meditation experiences that were, you know, that were gradually growing. So that was sort of my baseline task—to debrief him or to be the person he would debrief to every morning.

Larry And would you help him analyze?

Tom Oh some—sometimes maybe a little.

Judy Tom, that was so important because he had to do that. He had to hear himself.

Tom Exactly.

Judy And your being there as bear witness allowed him to do that.

Tom Exactly.

Judy And that's part of getting ready to go also.

Tom Yes, exactly. Yeah, so in a very accepting, common way, that this is what we'd do at breakfast.

Judy It sounds like our home.

Tom Yeah, exactly. Right, exactly.

Judy One of the questions on this is: John referred to his inner voice and his consultations of it. In the psychic article he used the term intuition. Would instinct be another synonym that might apply? I would say, no. To me, and I'm believing that I could be speaking for John, but I really would rather only speak for myself. And what I think here is that instinct implies something more visceral than intuition, and I believe that John and I felt that intuition was a connection with something higher. I would say instinct is of the body, intuition is connected with the higher self. You have an instinct to do a lot of things you do instinctively. You know, you stretch instinctively because your body needs you to. Yawn is an instinctive reaction. I'm talking only about physical instincts now, but intuition has nothing to do with the physical, and I think that that would be the dividing line. Now maybe someone is walking along the street and ready to cross—walking on the sidewalk and maybe to cross the street—and suddenly has an instinct to pull back and jumps back, and then a car comes careening around that might have killed you. I wouldn't even call that an instinct. I would call that intuition. There's a part of you that knew better, protected you.

Tom Then intuition implies more refinement, energetically.

Judy I would think intuition was to do with one's—the part of one's self that is greater.

Tom Yeah, yeah.

Judy And so you can access things through intuition. It's like John having all the data that he needed for a business decision and then going to his intuition which is both an experience and—an experience of something greater than himself, and also a request for something greater than himself as he was asking for guidance.

Tom Yeah.

Judy And he would recall how he accessed it, his intuitive process, not his instinctual process but his intuitive—and I'm pretty much guessing that he might agree with that.

Bruce Judy, let me follow that question up—maybe this is rhetorical, too, but, you know—did you and John have conversations about connection to the higher plane, connection to soul in a conscious way?

Judy Good question. I think once we started to study The Course it was more comfortable to talk about that. Also our relationship was phased, whereas in the beginning he was highly focused on the parapsychological—the service part of what he could do, life after death, you know experiments in science that would indicate that we are more than we think we are, and then the spiritual was always part of it but not really identified. It wasn't—I don't remember us talking much—we talked about metaphysics more, but we didn't really talk about religion. He knew how I was brought up. I knew how he was brought up, but we had both gone beyond that, but I think that at the time in his life when he was asking the serious questions, I was asking the serious questions. There may have been a 30-year age difference, but we happened to be asking the same kind of questions the same time; and the Course came in our lives and answered a lot of them. Does that make any sense?

Bruce Yep, absolutely.

Larry So in America's Agony, John talked about the Central Sun. He talked about, you know, a source.

Judy Yes.

Larry That was of not a physical origin. He talked about the other side, and then later on talked about soul awareness and even in some of his writings. So that's why I asked that question—is that there obviously would have been a progression at least during the 80's from focusing on the outer to then transitioning to the inner.

Judy That's absolutely true. And also he had read, because I sent him the books and we discussed them, with Jane Roberts and she was a journalist who was doing some channeling.

Tom The Seth Material.

Judy Yes, and he particularly liked Oversoul Seven. I remember that, so we talked about soul a lot. But it was in the context mostly of a journey, and how far you have to go, and what is the soul in relationship to the personality self, and is the soul eternal or does the soul have personality attached to it. And, in fact, he knew about my interest in: does human consciousness survive bodily death, meaning personality—human personality consciousness. In other words, are you still 'you', with a memory, or do you just move on as part of your journey without any memory of anything that so-called happened in the past. When we both started studying the Course, soul, the word soul was never used—and we both asked Helen the same question. I had asked her before and then I never really

discussed it with John. About four or five weeks later when he was with us, he asked the same thing. How come the soul is never mentioned in the Course? She said it was interesting. In the earlier part of the channeling, like in the first hundred pages that she took down of the Course, it was mentioned, soul was mentioned—and then corrected itself and it said soul was used because that is all you understand, but I will now talk about spirit. And she was directed not to have any mention of soul in those first hundred pages that she was taking down—but that was just trying to get through to her that the word soul was confusing, that spirit is eternal and the soul is not as we know it. So that was a lot for us to digest, and we would talk about that—but we certainly had conversations about spirit/soul personality within that context. We had much more of that once the Course came in than we did before. There's another question here. Did John ever discuss with me the notion that mankind has lost the ability to trust innate instinct? I don't ever remember any conversations of that with John. I don't know that—well, certainly he would have thoughts about it, but I don't ever remember us phrasing anything that way, that broad about mankind. It was much more personal when he felt that he had to serve. It became much more personal, as it was defined how he would serve, and the same thing with me; but we didn't usually speak in the broader sense about humanity or mankind. We did speak, and I'm going to mention that the next time we're together, about the country. So I would say my answer to that is I don't remember anything like that. Next question: Did John ever talk to me about the dichotomy between the Old Testament and the New Testament? Oh my goodness, yes. You know, we both felt that the Old Testament was a history, as best people could tell it from word of mouth of people, and that the New Testament was revelation but inaccurately recorded. John felt that the figure of Jesus was much more all-encompassing than the narrowness of Christianity. And the Urantia is one of the questions here, too, which is very funny because I just got a call after I got Larry's and Patricia's questions. I got a call from the Chairman of the Board of the Urantia Foundation. I had never ever, ever spoken to anyone from the Urantia Foundation at all. And I told them I said, "It's so funny. I have in writing a question about a very close friend of mine and his early reading of the Urantia which I'm going to address. So we talked about the coincidence of that just happening and agreeing there is no coincidence. And he was calling me because he felt the Urantia organization was set back ten years in their ability to disseminate the Urantia material because of lawsuits, and he wanted to know how I felt about that. He asked how—he wanted to know would I be willing to share with them a business plan for the Foundation for Inner Peace. And I said, "If I had one, I would really be willing to share it with you, but we don't have a business plan." We got into a conversation about, "How do you run an organization with no plan whatsoever" for about half an hour. At the end of it, he's about 60 something years old, he said, "I have two words." And I said, "What are they?" And he said, "Like, wow." So he's coming to visit because he wants to find out how do you run an organization with 18 board members and just ask for guidance? Well, that's pretty much what John wanted to do with—

Bruce Yes.

Judy And that's what's going on. So, you know, it's not—I could be certainly telling him about the living organization also, much larger than our little one that's doing the same thing. But I would say that the Course for him did not violate any of the respect or even any of the deepest higher spiritual feelings that John had for Jesus, who was a very important symbol and entity in his life because he felt that The Course was certainly coming as another way of expressing much more clearly Jesus' views; and to him it was no stretch of the imagination to say, "Was Helen really hearing Jesus' voice?" He knew perfectly well we're not talking about a person, that we're talking about the symbol of our unconditional love and forgiveness which is what he represented, and that it's so much greater than thinking of it as embodied in a man, that it's enormous. It's God himself. So he didn't have any problem with that, and when we got to the part, particularly with the teacher's manual talking about what is Jesus and what is the Christ, that that one he read over and over again. He said, "Oh"—when he read that he said, "I heaved a deep sigh of relief because it's what I instinctively knew, intuitively knew." I don't even remember the word he used but, you know, it's something he knew all along and that was totally consistent with his inner feeling. So in that sense we go beyond the New Testament. Then you want to know: did he ever express a belief that his works might earn him a place in heaven? No, because at the time when we were having conversations like that, and when his works were so visible, I don't think he believed that anymore, at least not to my knowledge. Because if he was really studying and reading The Course, which I knew he was, heaven is within you. There's no place of "heaven." It's not a place you go to. It lives within you. And it wouldn't coincide with the belief system of A Course in Miracles, that this world is a dream. Heaven would be a dream, too. And he liked one particular line in the Course that I had written down for him. I made him a little card, actually in calligraphy. "Heaven is within us where we are at home." But he never said anything to me about he's going to get a place in the right hand of God. It would be so unlike him, the John that I knew. Did anyone have any different opinion about that?

Larry No, but I was just wondering because it is, you know, it is a religious belief by some people.

Judy Yeah, that's true, but I think that possibly when John was growing up, it was very much a view in this country, predominantly Christian, to feel that way. And there's certainly nothing, you know—it's a good step along the way, but it wasn't John's final step.

Larry Before we leave that, did he ever talk about the Apocrypha?

Judy No.

Larry No?

Judy Uh-uh.

Larry Okay.

Judy And oh, we mentioned the Urantia, already. How did John use the Urantia book? He and I, when we met, we had already gone through the Urantia—and we compared notes but not really in depth about it. I said that I found it very difficult going. It was so convoluted and the cosmology did not entertain me, although that was fine for people who liked that. And he said he found it very complex and he wasn't all that comfortable with it. But we both agreed that the part about Jesus was very interesting. It was the latter part of the Urantia, and actually there were a lot of—I haven't gone back through the Urantia in a long time, but I'm going to before the president of the foundation comes to visit, and I'm particularly interested in going back over the part about Jesus because if I remember correctly—there were again, some things said there that led to a different concept of Jesus that's much more in keeping with the Course. In fact, one of the big problems I was told recently by the Chairman of the Board of the foundation was that his best friend, who was also on the Board with him, went ahead and published the part about Jesus which was the last section of this enormous document on its own when none of them—they weren't ever supposed to do that, and that started a big lawsuit. So I guess he probably also felt that that was the most interesting part of it. And asking about Oliver Lodge, no. We never had a discussion about that. Oliver Lodge was one of my heroes and John knew that early on because I had also taken a trip to the British Society for Psychical Research and gone through a lot their course correspondences, and I had read a lot about Lodge. And Lodge's little book I mentioned before—Raymond, not Oliver, Raymond—I think I said Oliver by mistake—was an eye opener for me. And John liked that book, too, a lot and also Oliver Lodge had used various mediums that both of us respected because we'd read a lot about them. John had read about Gerald E. Cummings, and I think the book was called Black Swan, and also Eileen Garrett stories. So that was all at that time and both of us, you know, were pretty well versed in what was going on with the British Society for Psychical Research. It was a very interesting time and I had taught this for about five years, so it was a subject I knew a lot about. So we did have quite a few discussions about Oliver Lodge. In fact, I showed him the picture I had found at an auction with a letter from Oliver Lodge about the subject, and I had it framed; and I was thinking once of giving it to him and then I forgot and I sort of wished I had. So yes, he did admire Oliver Lodge. Of course, what he liked very much was that Sir Oliver Lodge was a famous scientist.

Larry And radio pioneer, too.

Judy Yes, exactly.

Larry Did—I think Lodge also wrote some books that—attempting to reconcile spiritualism with Christianity. Did that ever come up?

Judy No, no.

Larry Oh.

Judy We mostly—when we talked about Oliver Lodge and saying that, I can't say we had more than two conversations about him that I can remember. But it was also—it was more of a sharing of what we both had liked about it and what we learned from it.

Larry Okay.

Judy So I don't know about that book and Atlantis—we did not discuss the antediluvian world, and do I think this might have led to his interest in Egyptology? I think his interest in Egyptology, from what I remember from our conversations, was not necessarily stimulated by a book, but rather the book fit into his experiences, his inner experiences and his far memory. It was something that I know—that the whole Atlantis experience fascinated him, and then I had something happen that was so interesting and that he kept referring to it. It was personal. I have a cousin, first cousin, I hadn't seen in a long time, who I knew was a gifted scientist. I knew he owned patents and different early television color tubes and that he was a double Ph.D. from MIT. And I really wasn't close to him, although as a child when he was growing up he was quite a bit younger than I, and I was his baby-sitter, and I was very fond of his parents. And all of a sudden this cousin came back in my life in the mid 80's, and he said that he had been reading things that I was involved in, that it was a big surprise to him that I had such an interest in the field that he's always been interested in himself. In fact, all his science was in his own mind directed towards that. I knew that he was working on crystals, which was what I reported to John, and that he was trying to unlock the secret to crystals when it came to communication. And that he had a partner that was a psychic, and a lot of my cousin's inventions were actually seen in the mind's eye of this particular man, and that then Bob would do the actual work and the research necessary to carry it out and to prove it—and then he would patent it. But they worked together as a team; and when it came to the crystal work, they were both intense about it. And this particular person who was his partner, whose name I'm not allowed to mention, told him that it was the most important work they could do, and it was why they came here. So they were very excited about it, and my cousin Bob really believed in the abilities of this particular man because he had proven himself so many times. And they got a banker who they met through someone who was interested in innovation and in good investments, and the banker was going to set them up in a lab with, not limitless funds, but let's say as much as they needed, and the only condition was that they had to have both their horoscopes done by Isabel Hickey who was a very great well-known Boston astrologer. So my cousin told me this story. And he

said Isabel Hickey did their astrological readings, and she was stunned—and she told the banker to drop them like a hot potato, that they were the original two who blew up Atlantis. So John didn't say he wanted to meet them. He didn't tell me that at all. He just marveled at this amazing reappearance in my life of my first cousin and the work that he was doing and the beliefs that he held. And so I don't think if any—if a group was coming back—that John wanted to have much to do with them. But it was at that level of conversation that we would talk about Atlantis. It was not scholarly and what books we had read. It was direct experience of: did we have any memory, and what did we think it was, and what do we think ever happened to the continent, and how did we think it disappeared, and what, you know, what evidence was there. Of course, except some writings that there even was such a place, but both of us really did feel that there was. Just as the way both of us did feel that sooner or later and not—more sooner than later, there would be direct experience with the other beings of other intelligence making themselves seen or appear in our environment. Come to think of it, we're both pretty weird and far out.

Tom That's why we're documenting it, Judy.

Judy I think you should forget about all of it.

Tom That's the very reason to document it.

Judy Okay, the last question you had there was: did John believe there could be a dark side to spirituality, such as the concept of evil or Satan? Do you know we never discussed evil per se, or Satan, ever? First of all, the way I was brought up, humankind perpetuated evil, and in the Jewish tradition we didn't have a Satan; although, of course, Christianity stemming from the Hebraic tradition, drew upon something there and there was the fall of the angel etc., etc. But in contemporaneous Judaism, you don't hear much about evil being without or evil being a force of its own or the darkness; so I did not grow up hearing much of this. John, of course, probably did, but we didn't discuss it until The Course came along, because when we had conversations about the Course, he never disputed the idea that evil was within us and that we projected negativity outward from our own minds. And the one time that I can remember, although there could easily have been more, we were having a discussion about something that someone had done. In fact, it was very close to something like what Lloyd Swearingen had done, but it wasn't about Lloyd because this came afterwards, and we were talking about this and John had said, "Well, sweetheart, we have to be extremely vigilant about our thoughts, extremely vigilant." And that was his expression and I remember that very well because I thought, boy, that's a mouthful. You had to spend your whole life being vigilant if this is what you believe, because what you think has tremendous power.

Larry Judy, what about—you know, he didn't quite want to embrace this power he had and use it himself. I'm wondering if that was because he was afraid that he would drift to the dark side.

Judy I don't know about that because we never discussed that he would drift to the dark side. Other people may have discussed that with him, but my feeling will be, from my point of view, that John sensed that he had misused power and that he had had a tremendous amount of it; therefore, he was so moved by the story of Helen and the cave. This time you made it. She did not accept the power of being able to see the past and the future at the same time, and she denied it. Not that she couldn't do it but that she wouldn't use it—and that was so important to him. I think that almost validated The Course, that story, because he felt so viscerally the same way—that he did not want to be in a position of misusing power, either financially or spiritually, metaphysically. He did not want to do it, and, therefore, he was so upset when he heard the voice coming from him (in his LSD experience)—because when you heard that voice, and especially if you were in the room with him as I was, not throughout the whole session but some of the time, the room was filled with power. It was not like a crackling of electricity that you sometimes feel in a storm. It was deep, resonated, very, very dense—that kind of power. And it was all-knowing, and I think, to use the vernacular, it freaked him out. And I think that's why he needed to have other people validate for him, and that's why I think that Jim may not have been an original part of John's life plan, who knows? But he was very, very necessary in order for John to move on. He was integral for John to move on.

Bruce Larry and Judy, just for reference, cross reference, I know this is Judy's oral history, but there are two sources that actually validate exactly what Judy is saying about the relationship of our thoughts—and that is one of the first founding assumptions of the Institute, and this is the top one—is consciousness shapes reality. The other thing that would be interesting in the oral history for Sister Elizabeth Reese is a course called Silva Mind Control which is all about that, and John was firmly committed to, even in his own health, being very careful about his own beliefs, emotions, and intensions. And so these are all consistent and cross validate each other.

Judy Good, so have we had enough for today?

Larry You've done a wonderful job, Judy, once again.

Judy I'm just trying to wind all this up for you, and I keep thinking of more things. So I'm going to reign in my memory. When I can't remember what I had for breakfast and I can remember what happened 30 years ago, it is scary.

Tom I think, Judy, this took care of three of my five questions, at least two of them, so if we want to have another session then what I would do is email my other ones to you like Larry did.

Judy That would be wonderful.

Judy Okay sure, and then we want to do Quail Roost. It isn't that it's that long, it's that I would like to remember it as clearly as possible since I was there with him.

Tom And the other one is a story, too. Something I ran across researching John and actually involves Rhea—that evidently you went to Tucson and taught a Course in Miracles with a group including Rhea as well.

Judy That's right.

Tom Yeah, so we'd like to hear that story.

Judy Okay.